The profe and declaration of

thys proposition: Fayth only iustifieth: gathered & set= forthe by Richarde Tracy.

(.·.)

The preface.

¶ To the moste chrysten and victoriouse prynce, Henry the .viii. by the grace of God, kynge of Englande, Fraunce and Irelande, Defendour of the faith, and of the churche of England, and also of Irelande, in earthe, the supreme head: Rychard Tracy wysheth long continuaunce of health, prosperouse successe, and lyfe eternall.

MOste victorious prynce, and prudent gouernour, godly vnitie, concorde, and loue, is most praysed, set fourthe, and taught, thorough the hole course of the holye scriptures, as to your maiestie it is rygh well knowen: fyrste taught by the prophete, sayenge:

Beholde howe goodly and pleasant
Psalme. cxxii it is, that brethern dwel togyther in
one vnitie. Christe also prayd to his
Iohn. xvii. father, sayeng: Holye father in thy
name preserue them, whome thow
hast geuen me, that they may be one
as we be. The apostle exhorteth,
and prayeth al men, that they be dili
gent to kepe the vnitie of the spirite,
Ephes. iiii. in the bonde of peace, beyng one bo-
die, and one spirite, euen as they be
called in one hope. Let there be but
one lorde, one faythe, one baptyme,
one god and father of vs all &c.

Seyng than that Chryste, the pro
phete, and the apostle, exhorte, and
commaunde, suche a christian vnitie
to be had, and kepte in the catholyke
churche, and also consyderynge the
peynfull trauayle, studie, and great
charges, whiche your maiestie hath
susteyned, and dayly doth susteyne,

not

not onely to preserue vnitie amonge your louyng subiectes, but also to a-voyde, and vtterly remoue, all occa-siones, whiche myghte be cause, or meane of diuision, or breche of such christen vnitie, therefore I most sim-ple of this your realme, and yet one of the lyuely membres of this your ciuile, and polityke bodie, hearynge diuision, and diuersitie of opinions, among your louyng subiectes, con-cernyng one of the moste principall, and necessarye articles of our fayth, whiche is, that faithe onely iustify-eth: can not but lament and bewail, such diuision, in so godlie, and neces-sary an article, which is the founda-tion, and grounde of all the christen religion.

For the godlye vnderstandyng of the sayde article, well tasted, and in-wardlye perceyued, is the quyetnes

of euerye conscience, oppressed with any kynde of aduersitie, other spirituall or temporall, yea the onely anker and refuge in the extreme agonie and panges of death. wherfore with all the poore knowledge whiche god hath geuen to me, I haue diligently by the auctorities of holye scripture, set forth and declared, the true sense, meanyng and vnderstandyng of the sayde article and proposition, moste humblye desyryng your hyghnesse, more to ponder my good wylle, and feruent desyre, to profit many, than my rude and barbarouse settyng forthe of this lytle treatise, whiche I submit moste lowlye, vnto your gratiouse, and godly iudgement, to the whiche if this my labour, and study shall be thought profitable for youre christen congregation, I than most mekely eftsones desyre your maiesty

that

that it maye be put forth, to the glo-
rye of god, your honour and the vti-
lytie of all your louyng subiec-
tes. And I shall dayly pray
to god, that he wyl vouch
safe, to strengthen you
with his holy sprite
thorouhly to per-
fourme a godly
reformation
in Chris-
tes
churche,
within your
dominions, with
good prosperitie,
in all youre
affaye-
res.

Of iustification.

FOr as moche, as the moste necessary article of christen religion is, that fayth onelye iustifieth, which the vngodlye do dayly preache agaynste, and obscure by many wayes, I haue thought therfore very expedient, in this litle treatise, by ỹ holye scriptures, to declare the ryght sence, and true vnderstandyng therof, which is, that the mercy and fauour, of God iustifieth: whiche mercie and fauour, we onely by fayth obteyne, beleuyng constantly the promesses of goddes mercy, and fauour made vnto vs. And the scripture sayeth, that this fayth, whyche onely iustifieth, is onelye the worke of god in vs, and cõmeth, not by anye mannes power, wisedome, lerning, nor that god geueth it, because

By mercy & fayth, sinne be purified, by the feare of god all m declyne from euyll.

Ꝑ prouerb. xv

Ephes. ii.

of

of any vertue, or vertuous disposi-
tion, which he seeth in man, nor that
any man can prepare hym selfe, or
make hym selfe apte and meete, to re
ceiue this fayth, but god geueth this
fayth freely, without any respecte or
regarde to any good wyl, good wor
kes, or good disposition, before by
god sene in mā. For ỹ scripture sayth
other make the tre good, and his fru
yte good also, or els make the tree
euill, & his fruyte euyll also.

Euen so man muste fyrste be made
good, thorough fayth, before anye
of his workes can be good. Ther-
fore I saye that before this lyuelye
faythe be gyuen from god to manne
that he neyther hathe, nor can haue
other good wyll, good workes, or
godlye disposition to doe good. For
without this lyuely faythe, it is im-
possible to please god. Wherefore

faith

faith muste nedes fyrste be gyuen of god, wherby the wyl is made good & vertuous, before that any worke, whiche springeth oute of the wylle, can be eyther good, or vertuous, as saynt Augustine sayeth. Verily ye a man can not worke iustice, excepte he be iustified, but he that beleueth in him, which iustifieth the wicked, begynneth of fayth, so that the good workes that go before, do not shewe what he hath deserued, but such as folowe, shewe what he hath receyued. Also the same doctour sayethe, We thynketh that the fayth is to be praysed, whiche goeth before workes, for wythout ỹ merites of good workes, thorough fayth, the wicked is iustified, as the apostle sayethe: To the beleuyng in hym, whiche iustifieth the wycked, his fayth is couted for iustice: that from thensefoorth the

Augustyne vpon the. xx. psalme.

Augustine vpon the. lxxiii.

ỹ same faith may begin to worke by loue. For they onelye oughte to be called good workes, whiche be done for the loue of god. To suche woorkes, it is necessarie that faythe shuld goe before, that frome this faythe, these woorkes: and not frome these workes that faythe shulde begynne. For no man worketh for the loue of god, except he fyrste beleue in god. Also the same doctour sayeth vppon this texte: They are not rightuous which heare the lawe, but they whiche doe the lawe, shall be iustified: That is as moche to saye, that we maye knowe them, not to be the doers of the lawe, except they be iustified: Not that iustification shoulde come to the doers, but that iustification shulde go before the doers.

Rom. ii.

Aug. in the booke of the spyryte and the letter the. xxvi chapter.

Here by these auctorities, of saint Augustyne, it is manifest and playn

that

that no worckes be good, except thei
spryng out of a lyuyng faythe. Not
withstandyng some I thynke, wyll
be offended with this my sayeng, ỹ
God geueth not faith whiche onely
iustifieth to any man, bicause of any
vertue or vertuouse disposition whi
che he before seeth in man: for they
thinke that God, whiche euer hathe
seene all thynges presently, dyd see
before in Peter, Paule, Dauyd,
Maria Magdalene, and such other
theyr repentynge hartes: And also
theyr godly bispositions, wherwith
they woulde mekelye, obedientlye,
and wyllynglye consente to goddes
spirituall motions, and grace offred
to them, bsynge and exercisyng, the
gyftes and talentes, by god gyuen
to them accordynglye. Whiche dys-
position, and vertuous worckynge,
accordynge to theyr callyng, before
they

they were presently by god seen in them, dyd prouoke and moue God (thynke they) to iustifye them.

To all men of this straunge opinion, I answere that saynt James sayth: Erre not my deare brethern, euery good gifte, and euery parfect gyfte, is from aboue, and commeth downe from the father of lyght. Is euery good thynge come downe from the father of light? what haue they then, that they haue not receyued? If they haue receyued theym, why reioyce they as they had not receyued them? what wyse man prayseth a stone for his swyfte flyeng in the ayre, whiche is caste with vyolence, whose nature is to lye styll, yf it be not remoued. Lyke prayse is to be giuen vnto vs for our good dispositions, and well workyng, whiche onely is wrought in vs, agynst

1. Corint. iiii.

our

our nature, by the myght and grace of God, who worketh onely in vs, bothe the good wylle, and to perfourme the same, without whome, we can doe nothyng, that good is. Philip. iiii. Iohn.xv.

And for my parte I knowe noo scriptures, whiche do encourage anye man to thynke, that theyr good workes, or godlye disposition to do good, by god before seene in theym, shulde moue god to iustifie them, or to endewe them with his grace and fauour. And than thus to deuyne, searche or iudge the cauſes mouing god, to geue his godly gyftes, with out his woorde, the same teachyng prouyng, and testifienge, is rather of curiositie and of vayne opinion, than of any godlye perſwasion, or holsome doctrine. For god by his prophete Esaye sayth: I am found of them that sought me not, & haue apea Rom.xi. who gaue hi firſt that he shulde recompence hym a gayne. Esay. lii Rom x.

appeared to them, that axed not after me. And agaynst Israell he sayeth: All daye long I haue stretched out my handes, vnto a people that beleueth not, but speaketh agaynst me. By this texte appearethe but small prouocation, or good disposition, mouyng god to gyue his godly gyftes. And other knoweledge, than by this his woorde, haue we none. For whoe hath knowen the mynde of the lorde, or who was his counsellour, or who hathe gyuen to hym fyrste, that he myght be recompensed agayne, for of hym, and thorough hym, and by hym, be all the thynges, to hym be glorye &c.

Rom xi.

Where they thynke that god, for the good disposition and godly vertues, before seen in man, doth iustifye man: Verilye they be to moche forgetfull, of the corruption and poi

son

son of our nature whych is become so weake & simple that in it can not be perceaued & foũde any such good dispositiõ, & godly vertues to moue God, to iustifye vs. For euell trees can not bryng forth any such good frutes. Also the prophete sayeth, enter not into iudgemẽt, wyth thy seruaunt, o Lorde, for in thy syght no man lyuynge shalbe iustifyed. Also yf thou wylt be extreme, to marke what is done amys, o Lorde, who maye abyde it, for wythout dout all haue synned, and are destitute of the glorye of God. Where is then theyr reioycyng excluded, by what lawe of vertuous good dysposition, or good dedes? Naye, sayeth Paule, but by the lawe of fayth. Wherfore there is nother thoughte, wyll, nor worke in vs, yf we cõsyder, and ponder their goodnes in nature, where

Matth. vii.

Psalm. cxliii.

Psalm. cxxix.

Rom. iii.

Galath. iii.

of we cã take any occasiõ to reioyce, but rather haue cause to lamente, & to say with Job, I feare all my woz kes, bycause they be euyll.

Job. ix.

Gene. viii.

Also the scripture sayeth, the ima gination of mans harte, is euell euẽ from hys youthe. Item all mannes imaginatiõs of ỳ thoughtes of hys harte are only euell euery daye. It were therfoze necessary, fyrst to proue our wozkes good, & also a godly dyspositiõ in vs to do good, wher vnto all the scripture wytnesseth the cõtrary, befoze ỳ we can proue, that our good wozkes, & godly dysposition befoze sene in vs by God, do prouoke and moue God to iustifye vs, and to gyue vs hys grace and fauoure. Yea although there were a godlye dysposition in vs, yet that shulde not moue God, noz prouoke him to iustify vs: foz Abzaham was not

not iustifyed, bycause he offered his sonne, and was also obedient to sley hym, but bycause he beleued, sayeth the scripture. Also Paule sayeth, Rom. xi. Israel hath not obtayned ỹ thynge whyche he sought for: noo, but yet the election hath obtayned it. And by what meanes, sayeth Paule, euẽ throughe the election of grace. Thẽ Ibidem. is it not by the deseruynge of worke, of vertuose, or of good dysposition, for thẽ were grace and fauour, no grace, & fauoure. Therfore hath God wrapped all nations in vnbelefe, that he myght haue mercye on all.

And ỹ scripture woytnesseth more ouer, ỹ god sayd to Moyses, I wyl shewe mercy, to whom I shewe mercy, I wyll haue compassion, on whõ I haue compassion. So sayeth Paule, lyeth it not, in a mannes Exod. xxxiii.

Rom. ix. wyll, or runnynge, but in the mercy
Rom. v. of God. In this God setteth out his
loue towardes vs, sayeth Paule, se-
ynge that, whyle we were yet syn-
ners, Christ dyed for vs. Alas what
good dyspositiõ, vertue, or good
worke was in vs beyng synners, to
moue, or to styre god to iustifye vs,
or to shewe vs any grace, or fauour,
Jerem. xxxii. surely none. But the very true cause
was onely hys eternall loue, where
wyth he loued vs. Wherfore he ly-
berallye, and frelye dyd drawe vs,
moued onelye wyth hys mercye, to-
warde vs, as sayut James sayeth.
James. i. Of hys owne frewyll begat he vs,
wyth the worde of lyfe. Yt our rege-
neration came by ỳ free wyl of god,
thẽ was he not moued bi our good
dyspositiõ, vertue, nor good wor-
kes before sene by God of vs. And
therfore Paule wyllyng our helth,

and

and saluation to be certen, & sure teacheth vs ẏ our iustification hangeth nother of the workes of ẏ lawe, nor of our good dysposition, vertuose or good workes, but only on fayth, ẏ it may come of fauour and grace, and that the promyse myght be sure, for so Abrahã was made stronge in the fayth, & gaue honour to god, stedfastly beleuyng, ẏ he which had made the promys, was able also to make it good. And therfore was it rekned to him for rightwysnes. This was not writtẽ only for Abrahã, but also for vs, that we shulde groũde, stablyshe, & make sure our saluatiõ vpon goddes promises, whych be euer certeyn & sure. So that in all temptations of desperation, we may constãtly, & surely trust to that sure promyse made by god to vs. The scripture therfore geueth all the power

Rom. iiii.

of iustifycation, only & holly to god,
Esaie.xliii. whych by hys prophete Esay sayth,
I am he, I am he onelye, whyche
for myne owne selfe sake, do awaye
thyne offence, & forget thy synnes,
so ý I wyl neuer thynke vpon them
Osee.xiii. Also the prophet Osee sayeth: O Is
rael thyne iniquitie hath destroyed
the, but in me onely, is thy helpe.
Therfore the christen mans iustice,
wherby he is accepted before God,
to be iuste, & ryghtwyse, is not a ci-
uill iustice, & earthly iustice, but an
heuëly iustice, not an actiue iustice,
consystynge in workes, whyche we
yelde, and gyue to god, but a passiue
iustice, whych we receaue of mercy,
onely frõ god. For god seeth in vs no
goodnes nor any other thyng, wher
by he is moued to fauour vs, but on-
lye our wretched mysery, wherby he
is moued wyth hys godly benigni-
tie,

tie, and pytie to haue mercy on vs.

Wherfore our iustice is not wtin vs nor of vs, but Christ is oure iustice, being wout vs, & he is frelye wout our deseruing, gyuen to vs, by God. It is nothyng of our worthynes, or deseruynge, ỹ Christes iustice is called our iustice, but of Christes onely infinite mercy, ỹ he estemeth & rekeneth hys iustice to be ours. So that we synners, couered, & clothed with christes iustice, do appere in ỹ syght of god iuste, & ryghteous, & so of god for Christes sake be accepted, as iust & ryghteous. Alas then, what vnkynde, frowarde, & stysfenecked people be we, which wyl not moste mekely, lowly, and thankefully, accept, receyue, and take Christes iustice, holynes, and redemption lyberaly, frely, & most mercyfully offred, & geuen vnto vs of god, wherby we without

Christ is of God is made vnto vs wisdome and also rightuousnes. & satisfising redemcion, that accordynge as it is written, he ỹ reioyceth, shulde reioyce in the lorde.

1. Cor. 1.

cause of our parte deserued, shuld be
estemed, reputed, and accepted be-
fore hym, notwithstãding our weak
nes, & synfulnes, to be therof forge-
uen, & estemed, as iust, & holy in hys
syght, for Christes sake only. what
vnthãkfulnes, & vnkindnes is this,
to cõtempne goddes most mertyful
aboundaũt, & lyberal gyftes, offered
& gyuen to vs: what arrogancy and
presumption is thys, to attribute, &
gyue to our weake, & synful worke s
that helpe, cõforte, fauoure, & reme-
dye, whych we onely by all equitie
haue cause, & be boũde to seche, desyre
& loke for, frõ god, for christes passiõ
& deathes sake, ỹ pryce of our synne
& only cause of our acceptaũce to fa-
uour: Thys vnworthy estimatiõ of
workes, geuyng to thẽ ỹ, which god
promised to gyue vs frely, is no lesse
then to iudge, & esteme God vntrue

in

in all hys promyses, whyche is, to confesse hym in worde, and to deny hym in deede, & an vtter falsifyeng, & denyal of al the scriptures. What vnwyse, yea, & mad mē be we, whiche wyl stablische, & groūd our salua tiō vpon our vnperfyt, incōstant, & transitorie workes, rather thē vpon goddes mercy, to vs frelye promyseđ: whych promyse is euer cōstant sure, & infallibly true. What quietnes can that conscience haue, which hangeth hys helth, and lyfe euerlastynge vpon instable, and vnperfyt workes of man, whyche peryth and banische awaye, lyke the shadowes: Wherfore the ioye, and comfort of all Chrysten hertes is, that Chryste is become our iustice, holynes, and redemption, whych we apprehende receaue, and accepte to be ours, by the lyberall gyfte of god, thorough faythe

faythe in hys promyses onlye, and by no other meanes.

Note well the true vnderstãdyng & meanyng that faythe only iustifieth.

And therfore we saye, that faythe onlye iustifiethe, whan we speake vnder thys fourme, by faythe we be iustified, or by fayth we be frelye iustified, or that fayth onlye iustifieth. For al these sentences be of one lyke force, vertue, or meanynge.

We do not meane thereby, that faythe so alone iustifieth, that these wordes alone, and frelye exclude other good workes, or godlye vertues, that they be not ioyned wyth fayth, which neuer is without both good workes, & vertuouse, but, we by these wordes frelye, and only, do vtterlye exclude all opinion, truste, & cõfidence to our merites, vertues, dignitie, good disposition, or worthynes, that they in no wyse be estemed, thought, or iudged, tobe cause,

meane,

meane, motion, or helpe, or to be partlye cause, meane, motion, or helpe, to our iustification, whyche only, and holye we yelde, and gyue to God, & to hys sonne Jesu Christ our Lord, which only is our hole, and sufficiēt iustice, satisfaction, and peacemaker for synne, wythout anye respecte to any good motion or godlye disposition, before by god seen in vs. And therefore who soeuer iudgeth or thynketh good workes, vertuouse or godlye disposition, to be anye cause, or helpe, or anye parte of cause, whereby God is moued, or styred to iustifie vs, the same obscureth, and wythdraweth the glorye of God, and robbeth Chryste of the honoure, by hym onelye deserued, and to hym only due. Who caused hys prophete Danyell to saye. To ỹ, o Lord, al righteousnesse belōgeth, Daniel. 9.

to vs

Note well what true iustification is and what we be after iustification.

to vs perteynethe nothynge, but shame. whan God hathe freelye of hys onlye mercye, and fauour iustifyed vs, yet, we remayne synners. For the whych we must dayly pray wyth the sayntes to god for pardō, and forgyuenes. For iustificacyon takethe not awaye synne, so that it remayneth not in vs, but iustification is properlye fre pardon, and remissyon of synnes, a couerynge of our synnes, a not rekening & layeng them to our charge, onlye through the mercy, that we obteyne by faith in Chrystes bloode, as the prophete sayth, blessed be they, whose synnes be forgyuen, whose offences be couered. And blessed is that man, to whome god imputeth not hys synnes. whyche remissyon, couerynge, and not imputynge of synne, were in vayne, yf there were no synne in vs.

Psalm. xxxi.

For god was in chryste, and made agreament betwen

vs. For other our good workes and godlye dispositions do satisfye the lawe, or they do not satisfye the lawe. If they satisfye the lawe, we haue no nede than of Christes iustice, to be imputed to vs. For yf eyghteousnes come of the lawe, thã is Christe deade in vayne, saythe paule. To suche therfore wythout dout, Christe is dead in vayne. And yf we do not satisfie the lawe, than be we synfull, and moue not god to iustifie vs. For yf we offende in one iote of the law, we than transgresse the hole lawe, so sayth. S. James. Paul saith, I knowe nought by my selfe, yet am I not thereby iustified. If Paul knowynge nothynge by hym selfe, yet was not therby iustifyed, what meaneth it, that whã we examyne, & trye our selfe, fyndynge oure selfe gyltie of the hole lawe, knowe

the worlde and hym selfe, & imputed not their sinnes vnto them. ii. Cor. v.

Galat. v

Jamesi. Curses is euery man, that cõtinueth not in al thinges, whiche are written in the booke to fulfyl them. Galath iii.

For. iiii.

knowynge and felynge also in oure selfes an euyll disposition, & synne, shulde thynke wythout cause, ỹ we haue godly dispositiõ, and vertues, mouyng god to iustifie vs: Not wtstandyng also ỹ the scriptures speakyng of iustification, declare it to be frelye gyuẽ, sayeng al haue synned, & are destitute of ỹ glory of god, but are iustified frely, by his grace, thorough ỹ redemptiõ that is in Christ Iesu, whom God hath set forth to be the obteyner of mercye, through faith, by the meanes of his bloode. who can more plainly set forth, the true and ryght order of iustificatiõ: Also the prophete Esaye saith: Put me nowe in remembraunce, for we will reason together, & shewe what thou hast, for to make ỹ ryghtuouse Thy fyrst father offended sore, and thy rulers haue synned against me.

Rom. iii.

Esai. xliii.

By

By thys text it is manifeste, ỹ God reproueth al such, which thynk that they haue any thyng, to moue God to iustifie thē, or to endowe thē, wt hys grace, & fauour. And therfore if any mā trust to his own merites or partly to chryst, & partly to his own merites, & not holye, and onelye to Christes merites, ỹ same dishonoureth God, whiche dyd sende to vs Christ, whiche only is a sufficiēt sauiour, & besydes hym, there is no sauiour. And he doth much iniurie also to Christes bloode, & vtterly wāteth ỹ sure affiaunce & cōstant trust, to haue remission of his synnes only for Chrystes bloode shed. Whych lyuely fayth onelye iustifieth. Deuter. xviii.

And therfore let all Chrystē men gyue the glory, & honour of iustification only, & holye to God, to whom only it is due. And then also let thē confesse

confesse them, wyth the penytent, & miserable publicane, to be synners, and al their wozkes to be vnperfyt, ne leste they be condempned wyth the pzoude phareſai. Remembzyng euer that the hole haue no nede of a phisicion, but the sycke. And Chzyst came not to calle the righteouse, but synners to repentaunce. The hungzye, and thyrsty foz ryghtuousnes, Chzyst called blessed, and fulfylleth them with good thynges. And they wlyche thynke them selues riche ynough of good merites, God putteth them awaye emptie, and voyde of all goodnes, as it apeareth in the Apocalipsis. where it is wzytten: I woll vomyt the out of my mouthe, bycause thou sayst, I am riche, and encreased wyth goodnes, and haue neade of nothyng, and knowest not howe thou arte wzetched, and miserable,

Luke. v.

Math. ix.

Luke. v.

Math. v.

Luke. i.

rable, poore, blynde, & naked. I cou-
cell the, ỳ thou bye of me, gold tried
in the fyer, that thou mayst be riche.
wherfore, a meke & lowlye cõfession
of all our thoughtes, workes, & dea-
des, to be vnperfyght, whereby we
earnestlye repent, leaue, and forsake
all trust, and confidence in thẽ, and
then to flye to Christe, trustynge to
goddes promyse made to vs of re-
missiõ of al our synnes, for Christes
sake, is a sure, and safe meane, and
waye taught by the holye scriptu-
res, to haue remissiõ of our synnes.
whyche saythe, repente and beleue.
For where is no repentaunce, there
is no belefe. And where as true
repentaunce is, there is a constaunt
affiaunce, and suer vnfayned truste
in goddes promyse made to vs.
whiche lyuely faythe onelye appre-
hendeth goddes fauoure, and mer-

eye, whereby we be iustified. And thys lyuely fayth bryngeth wyth it the holy goost, whyche renewythe mannes harte, and styreth hym to loue, and to obeye the wyll of God. It causeth the harte to be meeke, lowelye, pacient in aduersitie, liberall to hys neyghbour in hys necessitie, sober, iuste, fearynge God continuallye, studiouse to mortifie the flesche, and to auoyde al occasions of synne. And thys lyuyng fayth continuallie steryth, and enforceth the mynde, wyth greate luste, and courage to resyste synne, and all her occasions. And in conclusion, thys lyuyng fayth, moueth the minde with as hote and feruent desyre, to accõplysshe and to fulfyll, the good wyl of god, as euer the minde was desyrous and studyouse, to execute, and to fulfylle his owne carnalle concupiscence

pisscence, and euyll lustes.

Wherefore all suche as heare or reade goddes worde, and thynke al suche thynges wrytten therin to be true, and yet not fealyng thē selues chaunged, nor no newe affections, & desyres in theyr hartes sprongen vp to loue God, & to mortifie ỳ flesh, haue not yet receaued that iyuynge faythe, whyche onlye iustifieth, but rather a certayne knowelege, newe opinion or hystorical faith, whych dothe not chaunge the harte, nor quycken any newe affection. And by cause they feele not a studie, and wil to stryue agaynste ther olde lustes, they maye well perceaue, that they haue receaued no newe spryte. But yet they saye and thynke that they beleue perfytly, & then they slaūder, and blaspheme the treweth, saieng: that faythe onlye doth not iustifye.

And so they returne to workes, to be iustifyed by them, daylye worckynge, and yet neuer felyng, or perceauynge any alteration of mynde, wyl, loue, or affection. All the workes, whyche they do, they worke them only, bycause they wold haue a better thyng for theyr worke. And so they be hyrelynges and worke no thynge for loue, but for reward, & wages, or elles at the leſt wyth ther workes, they wolde pacifie goddes wrath, and obteyne goddes fauour, and so robbe Chryſte of hys glorye. whyche by hys Prophete ſaythe: I wil not gyue my glory to any other. Esay. xlvi. For Chriſt onlye wyth hys paſſiō, and deathe dyd pacifie hys fathers wrath, as the ſcripture wytneſſeth: ſayeng thys is my welbeloued ſone, in whom I am well pleaſed. Wath, iii.

But whan the faythfull allege the

the scriptures, sayenge that a man is not iustified, by the deades of the law, but by ỹ faith of Jesu Christ, as Paul saith: ỹ iusticiaries to that aunswere, that Paul meaneth by ỹ texte, that man is not iustified by ỹ deades, or ceremonies of the lawe. Galath ii.

And they further saye, that all they whyche worke the workes cõmaunded by the decaloge, whyche is the law of the ten commaundementes, be by the worckyng of the sayde workes iustified. To the whiche the faithfull saye, that yf anye workes myght iustifie, then the ceremonies of the lawe shulde iustifie, because the ceremonies were commaunded of God, to be done for satisfaction, and to make atonemẽt for synne, as it apeareth in manye places of the olde testament, and specially Leui. primo, where it is wrytten in thys

fourme: And he shall put his hande vpon the head of the brent sacrifice, and it shalbe accepted for hym to be hys atonement. And yet these ceremonies dyd not iustifie, as the iusticiaries affyrme, as it apereth Hebre. bij.a.r. And the lawe of the ten commaundementes, was not gyuen of God to iustifie, or to satysfie for syn, but rather to condempne, and to set for the synne, wherby man myght knowe hys synnefull nature, and so flye to Christe. The lawe, saythe Paule, meaning the lawe called the decaloge, was geuen to punyshe transgressours, and not that by the workes therof, the workers shulde be iustified. For durynge thys mortall lyfe, there is no man hauynge our corruptible, weake, and synfull nature, ỹ cã by any meanes fulfyl, & do the workes of the lawe so perfytlye, as

For the lawe, which hathe but the shadowe of good thinges to come: not the thinges in theyr owne fashion can neuer with the sacrifice which they offer yere by yere, continually make the comers therto perfect, Hebr. x.

lye, as the lawe requyreth them to be done. And where vnperfytnes is there is not, nor canne not be a deseruynge of grace, and fauoure, but rather of punyshement. Paul sayth, that whyche was impossible to the lawe, in asmuche as it was weake, thorough the flesche, that perfourmed God, and sent hys sone in the similitude of synfull flesche, and by synne dampned synne, in the flesche, that the ryghtuousnes required of the lawe, myght be fulfylled in them, which walke not after the flesche, but after the spryte. If Paule saye, it was impossyble for the lawe to iustifie, bycause the flesche was weake, and not able to perfourme the same: Howe can the iusticiaries affyrme, that the lawe, or any of her worckes can, or maye iustifie? Abraham beleued God, and

it was counted vnto him for ryght-
wysenes. For the promesse ỹ Abra-
ham shulde be heyre of the worlde,
Rom. iiii. was not gyuen to Abraham, or to
his seed through the lawe, but tho-
rough ỹ ryghtwysenes, whiche co-
meth of faithe. For yf they, whiche
were of the lawe, be heyres, than is
faythe but vayne, and the promesse
of none effecte. Also when zacheus
Luke. xix. sayde, Lorde beholde I geue to the
poore halfe my goodes, & yf I haue
done any man wrong, I wil restore
hym foure folde, Iesus sayd not, ỹ
health was comen thys daye vnto
hys house, bycause of hys good
workes, but because he was be-
come the chylde of Abraham, that
Math. iii. is to saye a faythfull beleuer. Also
Paule saythe not of the deedes of
ryghtuousnes, whyche we haue
wrought, but of hys mercy he saued
vs.

vs. And the same apostle sayethe a- Rom. vi.
gain ỹ the rewarde of synne is deth, but he sayeth not, that the rewarde of wozkes of the lawe, other cerimo niall, oz of the decaloge, is lyke. But he concludeth, by the grace of God lyfe eternall to come, and that onely in Chzist Jesu our Lozde, and by no other meanes. Al the scriptures wit nesse the same.

And fyzst Abacuc sayeth, the iust Abacuc. ii.
lyueth by hys fayth. Also yf Abzahã were made righteous thzough wozkes, then hath he wherin to reioyse, but not befoze God. But what say- Rom. iiii.
eth the scripture? Abzaham beleued God, and that was counted to hym foz ryghteousnes. Jsrael folowyng ỹ law of rightwysenes, attained not to ỹ lawe of ryghtwysnes. why so- Rom. vi.
euen bycause they soughte it not out of fayth, but as it were out of the de-

ser-

seruyng of workes. By grace are ye
saued through faythe, & that not of
Ephes. ii. your selues, for it is the gyfte of god
& not of workes, lest any man should
boste hym selfe.

By these authorities of holy scrip
ture, and innumerable more, to ma-
ny here to wryte, it appereth that iu
stifycation is attributed and geuen,
truly & only to fayth, & ẏ it is clerely
and holy denyed any iustifycation
to be geuen to workes. But such mẽ
(sayeth Paule) as knowe not the iu-
Rom. x. stice of god, and continually searche
and labour to set forth and stablyshe
theyr owne ryghtwysenes, be neuer
subiecte to the ryghtwysenes, whi-
che god alloweth. No, no, the na-
turall men do not perceyue those
thynges whych perteyne to god, for
1. Cor. ii. it is foolyshnes to them. Nother can
man perceyue whẽ he is spiritually
exami-

examined, and therfore the iusticiaries readynge the .x. chapter of Mathew, thynke that it maketh muche for them, whych wel perceyued and vnderstande maketh muche against them. Thys is the storye.

One came and sayd vnto Christ, good master what thynge shal I do that I maye haue eternall lyfe? He sayde vnto hym: why callest thou me good? there is none good but one, and that is god. But yf thou wylte enter into lyfe, kepe the commaundementes. He sayde whiche? and Iesus sayd thou shalt not kyll, thou shalte not breake wedlocke, thou shalte not steale, thou shalte not beare false wytnes, honour thy father & mother, and ÿ shalt loue thy neghbour as thy selfe. The yõge mã sayd vnto hym. I haue obserued all these thynges from my youth, what haue

haue I more to do? Iesus sayde vnto hym. yf thou wylte be perfyte, go sell that thou hast, and geue it to the poore, and thou shalt haue treasure in heuen, and come and folowe me. When the yonge mā herde that saying, he went awaye mournyng, for he had great possessions.

The condicion of all ypocrites here appereth, how they be euer busye to do workes, trusting in ỳ same, nothyng regardyng wt what herte, loue, & mynde, they shal accōplyche & fynyche them. Is it not great folyshnes to labour for ỳ frute, before the tree spryng vp? So vnwyse a thing it is to study and to labour to do the workes of ỳ lawe, before they know howe to fulfyll the lawe truly. For Paule sayeth, ỳ the law is sptritual, & can neuer be truely perfourmed & fulfylled wt outwarde dede, except

Rom. vii.

the

the inward loue & affectiō be purged & made spiritual, by ỹ spryte of god

Wherfore thys wyse mā of lawe, in godlye & spirituall thynges was but a foole, for he shulde fyrste haue asked, by what meanes he might haue fulfylled the law perfitly. But to hys vngodly question, whych was, what he shulde do & worke to haue eternal lyfe, supposing lyfe to be gyuen by workes, & not frely by grace: Christ answered him so, ỹ he might perceyue, that he coulde not fulfyl ỹ lawe, nor perfourme ỹ workes therof. Notwythstandyng he myndyng to iustifye hym selfe, dyd go awaye, as blynde as he came. And so do all iusticiaries, whyche thynke ỹ they can fulfyl the lawe, & workes therof perfytly, during this mortal lyfe. In the whych although the holy goost be gyuē vnto mē, yet bycause of oure

synfull

synfull nature, we be so weake, that we can not perfourme the lawe perfytlye. But the moste perfyte man, shal complaine with Paule, sayeng: the good whych I wolde do, I do not, and the euyll that I wolde not do, that I do. Who shal deliuer me, from thys bodye of deathe? The grace of God, by Jesu Christ.

These blynde iusticiaries, do not fele the corruption of our synful nature, poysoned by the inobedience of oure father Adam, in so muche that the scripture, resembleth vs to mussye vesselles, whyche wyll corrupte the best wyne that shalbe putte into them. So although the holy goost, worke hys workes in vs, yet oure corrupte nature dothe so alter and corrupte them, that they be neuer done perfytlye, as the lawe requyreth them to be done by vs. That

Math 15.

proueth

proueth well the Prophete Dauid, Psalm.xiiii.
sayenge: All haue gone oute of the
waye, they be become vnprofytable,
there is none that dothe good, no
not one. Salomon sayeth: there Eccles.vii.
is not one iuste man in the earthe,
whyche doth good and synneth not.
Also Isaye sayeth: all oure ryght- Esaye.lxiiii.
wysenes, before God is lyke a filthy
cloth. Saynt Jhon sayeth that we i.John.i.
be all synners. And he that sayeth
that he hath no synne, dothe lye and
the trueth is not in hym.
Yf we be synners, surely then be we Math.vii.
an yll tree, whych as Christ sayeth,
can not bryng forth good frute. For Luke.xvii.
when we haue done, al that we can
do, yet be we vnprofytable seruaũ-
tes, & do but that, which is our duty
to do. Therfore the prophet prayeth Psalm. cxlii.
ỹ god wil not enter into iudgement

wyth

wyth hys seruaunt, for no flesche shal be iustifyed in hys syght.

Galath.iii. For a cõclusiõ, the scripture hath concluded all vnder synne, that the

Rom. xi. promyse, by the fayth in Jesu Christ & not for theyr workes, shuld be gyuen to the beleuers. They presume to muche, whyche wyth theyr workes wyll chalenge heauen for theyr reward, whych Christ only, so paynfully hath purchased already. They compare, & make of lyke strength & vertue, Christes blood & theyr good workes. But ones they shall feale & perceyue, that theyr good workes, be not worthy in value to cõteruaile & pacifye goddes wrathe, other they wyll lacke perfection and goodnes, or els they wyll not be sufficient in nombre.

Thys is good cause, to make thẽ to dout. But yf good workes should

pacifye

pacifye the fathers wrathe, then christ in vayne, hath suffred so great payne. Also they haue no promyse made by god, ỹ good workes shall pacifye gods wrath, but rather to ỹ contrary. As it appereth by ỹ prophete Esay, sayeng: I wyl shewe & declare thy goodnes & thy workes, but they shall not profyte the. And where is no promyse of god, there can not be constant faith, & where is not fayth, there remayneth vnbeleke & mystrust: and where so euer is vnbeleke, there foloweth eternal damp nation, as Christ sayeth, who so beleueth not, shalbe condempned. Esaye. lvii.

Although al ỹ scriptures declare thys to be true manifestly, yet there be many ỹ w̄ this my sentēce wil be greatly offended, sayeng: yf workes do not iustifye, why do the scriptures commaunde them so earnestlye Marc. xvi.

to be done? To suche I aunswere: that the scriptures commaunde, the workes of the lawe to be perfourmed and done, whyche be moste perfyte and godly workes, bycause they be commaunded of God. Yet although they be as perfytly done, as man can deuyse them to be done, they do not iustifye. For we be all
Job.x. vncleane whyche can brynge forthe nothynge cleane, as Job sayeth, who can make a cleane thynge, of
Math.xvi. that whyche is vncleane conceyued thorough mannes seede? Also some allege this texte: The sonne of man shall come in the glorye wyth hys aungels, and then shall rewarde euerye man accordynge to hys workes. To thys, I saye, that by thys texte and suche other, it appeareth
Deuter.vii. that the scripture, threateneth more
[illegible]ter.xvi. the vngodlye and theyr euell wor-

ioys

kes, then to promyse rewarde of ioye, for the meryte of good wor-kes. And where the scripture soun-deth, to gyue rewarde of honoure and glorye, to them whyche per-seuer in well doynge, there is no rewarde promysed to the worckes, but to the worker: not for the wor-kes sake, but yet accordynge to the worckes, that is, accordynge as the worckes do wytnesse, and testifye of the man, which dyd worcke them. It is out of order, to prayse the frute be-fore the tree, for the tree maketh the frute good, & the frute not the tree, but only declareth and wytnesseth the goodues or ylnesse of the tree.

By what more laufull wayes and meanes, maye a man condempne a lyer, then by the vntrewe wordes whyche he hathe spoken, tryed a-gaynst him? And forthermore good

wordes and workes, and the euyll wordes & workes, whyche we haue spoken and done, shalbe sure proues and wytnesses, other with vs, or els against vs, at the general iudgemēt accordynge to the whych we shal receyue. Yf they be good workes, that we haue wrought, then wyll they wytnes, that we be ỹ faythful chyldren of god, to whome of ryght belongeth, the enheritaūce & goodes of oure father, before that we can worke or deserue it. For the chyldren do enheryte theyr fathers landes and goodes, and not the seruauntes. And the chyldren do not deserue the inheritaunce, but god rewardeth them wyth eternall lyfe, whyche he gaue them, longe before they coulde worke, as it appeareth Genesis. xxij. and. xv. And although the scriptures promyse a reward to

well

well worckers, yet it promyseth not eternall lyfe, as a rewarde, deserued by ỹ worckes, and so due vnto them: for that is only the reward, purchased by Christes death, & frely gyuen before any man can worcke. Wherfore let eternal lyfe, remyssion of our synnes, and iustifycation, be onelye the reward lyberally gyuen by god, ouely for Christes sake. And then gyue to worckes, all the glorye that the scripture doth gyue, whyche, no doute, to good worckes gyueth many prayses, & as well temporall, as spiritual graces.

Wherfore for the good frute and greate goodnes, whych do ensue & folowe good worckes, euerye christen man wyll exercyse good worckes.

An other nomber therbe, whyche euer haue in theyr mouthes, thys

proposition: fayth onely iustifyeth, whyche neuer tasted in theyr harte, any parte of that lyuyng fayth, whiche onely iustifyeth. Suche those be, whyche vse a beestlye, and not a godlye lybertye, in the eatynge of meates, whome Paule reproued, Galat.v. sayenge: gyue not youre lybertye to be an occasion of luste. They forbeare no kynde of meates and drynkes at any tyme, sayenge: that Wath.xv. whyche entreth into the mouthe, dothe not defyle a man, nothynge felynge or perceyuynge theyr wanton lustes, whyche rage in theyr hartes (more then any nede to eate) and defyle the inwarde man. They remembre not thys texte, whether 1.Cor.x. ye eate or drynke, or do any other thynge, do it in the name of ỹ lorde Collos. iii. God dyd not ordeyne thynges to satisfye lustes, but to socoure nede.

Thele

These kynde of people fast not, for that wyl hurte theyr cõplexiõ, & also theyr god theyr belye wyll neuer suffer them to be quiete, vntyl he be ful & wel serued. Deale almes they wyl not, for feare the people shuld se thẽ, & they also glorye & reioyce in theyr good dede, & so, greuously offende in hypocrisye. And praye they wyll not, for feare they shulde offende wt much speaking, as ỹ heathẽ dyd. For a cõclusion, ther is no kynde of lust, but they wyl taste it, & the good workes cõmaũded by god, wyll they not do, trustyng onelye to theyr fayned fayth, & false confydence, that it wyl saue them, and couer all theyr wycked lustes, at the general iudgemẽt.

These delicate and pleasaũt christians, sayut James reproueth sayenge: what auayleth it my brethren thoughe a man saye he hath faythe, James. ii.

when

when he hathe no dedes: wylt thou vnderstande, o thou vayne mã, that fayth wythout dedes is deade: But suche wanton christians, had nede of a fayth to iustifye them, whyche may not be shewed & tryed by theyr woꝛkes, foꝛ theyꝛ woꝛkes be suche, that they be ashamed of them, that they shuld be other sene oꝛ knowen, oꝛ els they wyl do no good woꝛkes, ne lest they shuld haue confidence to be saued by thẽ. And lyke as to haue confidence in good woꝛkes, to be iustifyed by them, is erronious, so in lyke wyse, to beleue that good woꝛkes shall not be rewarded of god, is deuylyshe and dampnable. But yet the scriptures seme, oftentymes to attribute & gyue eternal lyfe, to woꝛkers of good woꝛkes as a rewarde and sometyme to woꝛkes. But well consydered, it is not foꝛ the woꝛkes sake

sake, as deserued thereby. But eter-
nall lyfe, is a reward frely gyuen by
God to al the faythful for Christes
sake only, which benefyte well per-
ceaued, tasted & feled in our hertes,
wyll cause vs to worke wyth loue
ernestly, bycause we haue receyued
frely, through Christes deseruyng,
eternall lyfe. And not bycause we
shall receyue eternal lyfe, for the de-
seruyng of our workes. For so work-
kes shulde be iniurious to Christes
bloode and death, whych onlye is ỹ
price of eternall lyfe. Also the scrip-
tures apere to attribute eternal life
to good workes, to moue & to steare
other, diligentlye to worke good
workes. And bycause the workes
of the faythfull, be sene of men, and
the inwarde faith canne not be out-
wardly sene, & perceaued, therefore
the scripture applieth eternall lyfe
to workes

to wozkes, as to the cause, whyche truely examyned, be but the effecte of faith, which is ỳ very true cause. And although, no dowte, to good wozkes manye a greate rewardes be due as wel tẽpozall as spirituall: Yet all the places, whyche sound to gyue eternal lyfe, as a reward other to good wozkers oz to good wozkes must be vnderstande, as I haue befoze shewed, oz elles they shal cause wozkes to be estemed better, than they in trueth be, oz can be proued, and also shal cause Chzistes bloode, to be of lytle reputacion. Wherfoze that euerye good Chzistian, maye walke the true waye, nothynge trustynge to haue remission of his synnes foz his good wozkes, which only perteyneth to God, & is hys only gyfte, noz to thynke ỳ good wozkes shalbe vnrewarded by God, whose reward

reward excedeth al mās vnderstan-
dynge & knowlege. I wyll declare
therefore some causes, why good
kes shuld be done.

First, that they maye wytnesse to vs certaynly, that oure fayth is ly-
uynge, and not deade. For a lyuyng
tree, wyll bryng forth frute, in tyme
and season. Secondelye that other seyng our good worckes, may
be pucked to do also good worckes.

Thyrdlye, we must do good woz-
kes, to rendre & gyue accōptes, of ỹ
talent to vs from God cōmytted.

Fourthly, that through oure good
workes, our heuenly father may be
glorified. Fyftely, lest through our
euil workes, we be offence to other.

Syxtely, of dutye we be bound to
worke well, for therefore we be iu-
stified, that we myght and shulde
worke well.

ii. Pet. i.

Math. v.

Luke. xvi.

i. Petri. ii.

Esay. lvii.
Rom. xiiii.
i. Cor. x.

Ephes. ii.

Seuent-

ii. Petri. i. Seuẽthlye, God which did geue al thynges, commaundeth vs to do wel, sayenge: declyne frõ euyll, & do good. Now it apereth, ỹ good wor-
Psal. xxxiii. kes be to be done, as frutes of iusti-ce, which not withstãdyng make no man iuste, but witnesse that he is iuste. Also it is euidẽt, that a liuyng fayth, which euer worketh by loue, doth onlye iustifie, & also such wor-kes, as spryng out of a lyuing faith, shal not be vnrewarded, & that with great rewardes. And the workes do testifie, that thys fayth, is a lyuyng faith. The workes, which this faith euer bryngethe forthe, be these. To feare and to loue God, to loue hys neybour, cõtinuallye to crucifye the flesche with al her lustes. And as he dayly synneth, so he dayly lamẽteth, askyng God forgeuenesse there of, studyenge euer, howe to resyste the same,

same, & all occasions thereof, & also prayeth God daylye, to geue hym grace to reliste synne. And bycause he feleth in hym selfe, ỹ al his good thoughtes, wylles & deades be vnperfyt, & lacke the goodnes whyche the lawe requireth in thẽ, therfore he knowelegeth hys good deades, and thoughtes, to be synfull & continually prayeth God, to forgeue and to pardon the synfulnes of thẽ. Neyther he ascribeth, nor imputeth, any iustification, to hys good workes, but rather flyeth to Gods mercye, which is promised to al true repenters, for Chrystes bloode sake, trustynge therby constantly, and therfore only, to haue eternall lyfe.

And as touchyng good workes, he is glad euer whan occasiõ is geuen, to worke them, as well as he can, and sorowyeth, that he can not do them

do thē with moze perfytnesse & loue: But as perfytly as he can, he dothe them, hauynge respecte, onlye to the good will, great mercy and fauour, which God foz Christes sake hathe shewed on hym, in forgeuynge hym hys synnes. He thynketh him bound of duetie, foz loue to do thē, so that hys wozkes spzyng out of a louyng herte, remembzynge the loue, which God hath befoze shewed, in gyuyng hym eternall lyfe freelye.

Nowe it apereth, that good wozkes spzynge forth of a louyng hart, whyche no man cānne haue, except he fyrste beleue, that God foz verye loue, which he beareth to hym, forgeuethe hym all hys synnes, & that frelye foz Christes sake, who is hys iustice, satisfaction, holynes and redemption.

After this sozt and good fashion,

I wold

I wolde that all Christians shulde do ther good workes, for loue whiche they bere to God, for the great and inestimable benefytes (whiche they vndeserued of theyr part) haue receaued of God, and not for anye thynge, whyche they wolde for theyr workes sake, or worthynes, receaue of God. For than, there entent and workynge, is grounded vpon the loue of theyr selfe, and not vpon the loue of God, and so be no good workes, but vnparfyt and full of synne. And so thys declaration of iustification by faythe, and of the efficacitie and strengthe of good workes, is a suffycient doctryne, I truste, to all the faythfull.

And as to them whose eyes be closed, and made blynde, and whose hartes be hardened, I dyd not

mynde

mynde to wryte, but in the meane
season, I wyll praye to God at hys
good wyll and pleasure, to open
theyr eyes, and to mollifye the
hartes, that they may be conuerte
and that he maye make them
hole, of whome onlye all
healthe is, to whome
be all honour and
glorye.

A M E N.